THE HAPPINES OF PEACE AND VNITIE.

DEDICATED TO THE KINGS moſt Excellent MAIESTIE.

And humbly preſented to the Honorable Houſe of Commons, for their incouragement to the perfection of that good worke of Peace *and Vnion in the Church and State.*

By *E. W.* Gent.

ECCLES. 4. 9, 10, 11, 12.

Two are better than one, becauſe they have a good reward for their labour.

For if they fall, the one will lift up his fellow, but woe to him that is alone when he falleth; for he hath not another to help him up.

Againe, if two lie together, then have they heate, but how can one be warme alone?

And if one prevaile againſt him, two ſhall withſtand him; and a threefold cord is not eaſily broken.

Printed in the Yeare, 1641.

THE

BLESSINGS

OF

PEACE AND UNITY.

DEDICATED TO THE

Most Excellent MAJESTIE.

Humbly presented to the Honorable

House of Commons, for their incouragement

in the perfection of that good work of Peace

and Vnion in the Church and the

By E. W. Gent.

Eccles. 4. 9, 10, 11, 12.

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For if they fall, the one will lift up his fellow. But woe to him that is alone when he falleth, for he hath not another to help him up.

Again, if two lie together, then have they heat, but how can one be warme alone?

Printed in the Year,

THE HAPPINES OF PEACE AND VNITIE.

Dedicated to the KINGS moſt Excellent MAIESTIE.

SIR;

BEſides my ſorrowes (which preſſed me very ſore, and remaineth ſtill upon me) the troubles and griefe that fell upon me for the lamentable breaches in the Church and State, and for your ſacred Majeſtie and hopefull off-ſpring, filled up my ſorrowes: and in my thoughts I was grieved that thoſe feares and deſolations fell out in your dayes. I confeſſe, charitie ſuſpects not, and the beſt minds thinks the leaſt hurt, and the freer a man is from vice in himſelfe, the more charitable he is of others; and this is that which hath proved (formerly)

merly) prejudiciall to your Majestie. But had your Majestie been the first, or the best, that had been misled, misinformed, or ill rewarded; it would be an hard thing to command patience, but griefe is asswaged either by precedents, or examples. It is true of late dayes, your Majestie being misinformed against some of your best Subjects, your Majestie thought to have dealt with them, as *Joseph* thought to have dealt with *Marie*, and so put them away farre from you, but with *Marie*, they travailing as it were with childe, and that that which they travailed withall might not appeare illegitimate, but remaine innocent, the onely wise God, sent as it were an Angell unto you, (I meane your late Petitioners at *York*) to let you see, that like *Marie*, they being contracted unto you in love, they have not as yet defiled their marriage bed, but remaine like *Marie* faithfull to their head and Soveraigne. And your Majestie having beene formerly seduced by false opinions from others against them, I hope you will now be reduced unto them (and by them) by true perswasions, and that you may be so, the onely wise God, that gave your Majestie your being, and so knew you better than your selfe, hath dealt with your Majestie, as he did with *Adam* in paradice, and so hath provided you a meet helper, when with *Adam* you thought no need of it, nor desired it, and your Majestie yeelding as *Adam* did (in sparing a superfluous rib, for to make him a meet helper) will become a great gainer, for your Majestie shall not onely lose those who

may be well ſpared, but you will gaine to your ſelfe, and your poſteritie, a meet helper, that will indeavour by all lawfull means to eaſe you of many burdens, that otherwiſe might have laine heavie upon you, and this helper is many members of that body whereof your Majeſtie is become the head, and conſidering their paines and labour in love, you ſhould doe them injuſtice if you ſhould ſuffer any to accuſe them. I hope there is none (or will be none) neare you (if neare you yet dares not) to ingroſſe your favours any more to their owne advantage, whereby your good Subjects may be bereaved of thoſe benefits that ought to be common to all; as for your Commons, they goe not about to ſteale your favours, but to purchaſe them legally; and are become unto you as *Abrahams* ſervant was to his Maſter, who would not either eate or drinke, untill he had done his Maſters buſines; and I dare ſay, if your Commons (as your late Monopoliſts and others) had, or did ſeeke themſelves, or their owne advantages (more then the good of King and Kingdome) they would have beene wearied (after ſo much labour) before now; but methinkes, I ſee your Commons following the counſell of God, *Gen.* 3. 23, 24. and God having brought your Majeſtie and them together, they now ſay as *Adam* ſaid, *Let us be but one*, and that it may be ſo, they are willing (not onely for a time to be ſeparated from their lawfull and domeſtick imployments, but even) to forſake all and runne many hazards, to cleave onely to your Majeſtie in a ſolemne contract; wherefore to make up the con-

track, methinkes, I see you to them as *Rebecca* was to the servant of *Abraham*, who asking water, made haste and drew water for his Camels also: It may be to make up this match, you must with *Isaac* part with something that was formerly neare unto you, and who will not be contented to spare a part to save the rest: being done, it will prove to your Majestie as comfortable and welcome as *Rebecca* was into *Isaacks* tent, and the Text saith, *And Isaac brought her into his Mother Sarahs tent, and took Rebecca and she became his wife, and he loved her, and Isaac was comforted after his Mothers death.* This happie match being made, it would not onely refresh your people, but make glad your heart in time of feares and dangers. It is true, there are many that have brought your Majestie into troubles and feared dangers, (and the more too blame they, for leaving your Majestie having brought you into them.) It is true, there are many with *Orpha* seeing your troubles have left you, but your Commons like *Ruth* are resolved to stick close unto you, and will indeavour to helpe you out of them, if with *David* you will be advised by them (who blessed God for the seasonable counsell of a woman when he was upon a desperate designe) judge then of their loves and affections to your Majestie, by yours to them, and then tell me whether they doe not truely love you; doubtles, yes, accounting their lives not deare unto them, so that they may but finish their work with joy, and so accomplish their good ends concerning you, and I doubt not, but that I speak it in the name of many,

and in truth, by your late yeelding and free expreſſion, you have ſtollen me from my ſelfe, yea and am now wounded within me, and like *Moſes*, who was wounded in himſelfe, and could hardly indure to look upon God when he deſcended in mercy. It is true, there is nothing ingageth a ſoule to God, or a ſubject to a King, as the appearance of love; this made *Moſes* to ſay, *How dreadfull is thy place O God*, and this is that which hath ſtollen me from my ſelfe, ſo that now I am no more my owne but yours; yea, by this returne of yours to your people, you will winne them to obedience with kindneſſe, and by doing ſo, you will make good that which you were ſent for, whoſe care ought to be imployed for the good of your Subjects, knowing that their love is your greateſt ſafetie, and their proſperitie your greateſt honour and felicitie, and this is that which will make your bed eaſie when you ſhall poſſeſſe the juſt title to the Crowne with the love of your people, and the continuance of it with the willing applauſe of the Subject, is the neigheſt way to a bleſſing; and the hopes of this is that which hath brought me to renue and confirme the covenant that your Majeſtie made with me from your firſt entrance to the Crowne, and becauſe you could not ſware by no greater, ſwore by the Eternall God, that you would defend me, and at the firſt of our contract we made but one, your power and all that you had was mine to defend me, and to doe me good, but there have been ſome of late, that have ſet your Majeſty againſt me (I ſpeak it in the name of many) and have perſwaded you

to

to beate me, and to force to obedience, though of my selfe willing to obey, being of a nature sooner wonne than compelled, and this is that which hath sore troubled me; yet this is not all, but when an oath with an &c. was put upon me, it wounded me; for, by the oath that I had taken already, I was bound fast enough, but the truth is, when these things befell me, I was afraid that some evill minded men like *Potiphers* wife, seeing mine innocency, and more faithfull to you my husband than themselves, had complained against me without cause, and this I could hardly beare; for, by this means our great Adversaries, Devill and Pope, have laboured to sow contentions and jealousies between us, and this is that which will be a means to undoe us both, when your Majestie (which is become my head and husband) speaks kindly unto me, and is ruled by those that love us both, my heart is inflamed with a love unto you, but when your Ministers abuse your Majesties kindnesse, and become tyrants to their fellow servants, yea, when they shall goe about to justifie themselves, and men like themselves, and lay all their villany upon your Majesty: this I can hardly beare; for, by this means, I am deprived of my marriage-bed, and of my wonted societie, and am troubled in my selfe, when I see your Majestie (which is become my head & husband) strange unto me, but I hope every former breach, will unite love the stronger, knowing that a little shaking of the tree will preferre the growth of it: wherefore being now reconciled to your Commons, feast, live, love

and

and die together, and be more firme in your neare union, than ever divided in your hearts in kindnesse, so shall you meet in the end, and never part; But be like *Rachell* and *Leah*, which two built up the house of *Israel*. You are now in the way, and it is said, *Gen. 24. 27. That whilst the servant of Abraham was in the way, God blessed him*; the same God blesse you; and for your comfort and incouragement know, by so much shall you grow to perfection, by how much you draw neare to unitie; I confesse, had the *Balaams* and *Balaams* of our times, been so evill as they would have been, and intended to have been, the world had been overrun with evill, but such is the wisdome of God, that oft-times he hides from evill men those times and seasons that might prove prejudiciall to his people: so when *Saul* sought for *David*. It is true, the good God might have destroyed the *Balaams* and wicked *Sauls* of our times, but many times he will not, for God hath something more for them to doe; and it is not so much glory to God to take away wicked men, as to use their evill to his owne holy purposes, and gaineth in many times more glory by working good by evill instruments, than by destroying of them presently in their wicked purposes: and this use I make of it, that it sufficeth a good man, that he resisteth the evill actions of the wicked, whilst they love their persons. I confesse, our *Balaams*, and our *Sauls*, had gone very farre, but in some things God permits in indignation, not for that he gives leave to the act, but that he gives a man over to the sin in the act, and yet this

 sufferance

sufferance implyes not favour but judgement, and God is contented the devill should wilne himselfe credit (sometimes) where he means to judge. I confesse, our *Sauls* and our *Balaams*, like *Sisera*, trusted in their strength, but like *Sisera* many of them run away, yet in spight of them all the Lord hath made a seasonable and hopefull provision for his people; and to that purpose the wise God (in spight of our *Sauls*) have brought your Majestie and Commons together. It is too true, by the means of our *Sauls*, your Majestie became to your Commons, as the Angel was to *Gideon*, and so made them afraid, but like the Angel that made *Gideon* afraid, your Majestie hath returned to their comfort; and as God, as he useth, where he loves, he imployes, and like Christ himselfe, you are now willing to enjoy them by a willing contract, and not by a ravishment; and by this meanes you appeare now to your people, like *Moses*, who had more glory by his vale, than by his face; and I doe not doubt, but when all things shall be made manifest, but that one faithfull *David*, will be in more account with your Majestie, than either the *Sauls* or *Balaams* whatsoever. It is true, by the meanes of our *Sauls*, the Crowne is become full of cares, and your Majestie having been almost even wearied by them, would faine now take some rest; and that your Majestie may rest, I will take unto me that large promise; *Isa.* 62. 16. (and with *Jacob* will give God no rest untill he have blessed you.)

Thus saith the Lord the holy One of *Israel*, and his Maker; Aske me of things to come, concerning

ing my sonnes, and concerning the worke of my hands, commandest me? nay, that is not all that I will doe for you, but I will commend you to the Honourable House of Commons, and tell them, Right Wise, Right Worthy, you see with *Abraham* his Majestie is willing to resigne, to winne the affections of his people by his justice in government, the thing that I shall desire of you (for his Majestie) is but this, that your Soveraigne which is become your head, being full of care and troubles, that you would make his bed easie for him, that (notwithstanding your care in removing some that are about him) if there should still remaine any about him, that should goe about to trouble him, againe the thoughts of you when he wakes may make him lye downe againe, and take another nap. And the doing of this for him, will bring him from *Marah* to *Elim*, and you will become as sweet and pleasant to the Church, and the three Kingdomes, as the tree that God shewed to *Moses* (which when he cast into the waters, the waters were made sweet) (which formerly were bitter) and then shall the Church of God sing the song of *Moses*, Exod. 15. I know that thankfulnesse and love, can doe more with good men, than merit or necessitie; and methinkes, I see you like our Saviour, who thirsted after the salvation of mankinde, and I beleeve it was not so much out of drinesse as out of love; Goe you and doe so likewise, knowing, that [illegible] beginnings, and hopefull proceedings, makes happy endings. And for your comfort know, that God whose battels you fight, will provide a due

reward of your patience: and for my owne part, I shall doe with you as *Iephthah* did with his sword, and whilst he used it, I trusted to God: and with *Job*, will be willing to wait the appointed time, for the accomplishing of those things, that concernes both the good of Church, and Common-wealth: and so I commend the saying of *Solomon* unto you, *Eccles.* 9. 10. *Whatsoever thy hand findeth to doe, doe it with thy might; for there is no worke, nor device, nor knowledge, nor wisdome in the grave, whither thou goest.*

FINIS.